

BACK TO PRABHUPĀDA

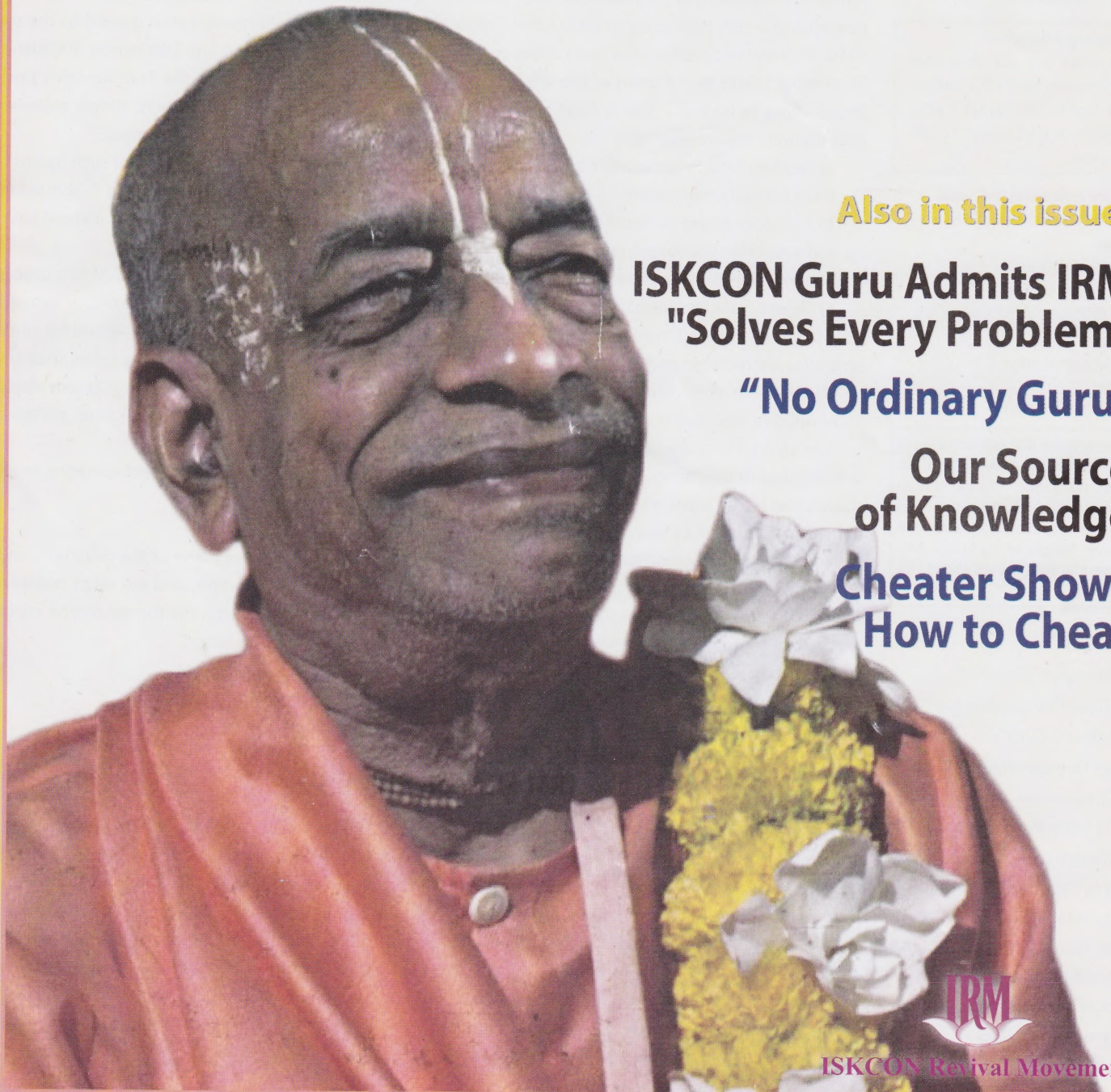
The Magazine of the Real Hare Kṛṣṇa Movement

Issue 66, Vol. 2, 2020

"Defeating Tyranny in the Realm of Thought"

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GBC Promotes "Ṛtvikism"!



Also in this issue:

**ISKCON Guru Admits IRM
"Solves Every Problem"**

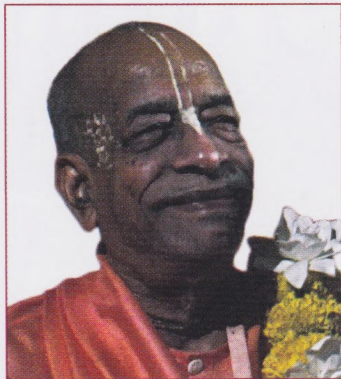
"No Ordinary Guru"

**Our Source
of Knowledge**

**Cheater Shows
How to Cheat**



ISKCON Revival Movement



BACK TO PRABHUPĀDA

Published quarterly

Founded under the inspiration of **His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda**, Founder-Ācārya, International Society for Krishna Consciousness (ISKCON)

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Roots of Deviation

Welcome to Issue 66 of *Back To Prabhupāda (BTP)*.

In regards to a deviation from Śrīla Prabhupāda's orders, there are actually two parts to it:

a) All the steps one had to take in order to come to the point of the deviation;

b) The final deviation.

Focus is usually given only to b).

1) Thus, for example, consider the case of Cantos 11 and 12 of the *Śrīmad-Bhāgavatam* unauthorisedly translated by **HH Hridayānanda Dāsa Goswami ("HD")**, an issue we covered in depth recently. Some have argued that since HD is a Sanskrit "scholar", his translation will be mostly accurate and so there is no harm in accepting it. Hence, it is at most a very "small" deviation.

2) However, as we covered in our document "The Authorised *Bhāgavatam*", regardless of how "small" a deviation one considers accepting HD's translations to be, the level of deviation one had to **first** engage in, in order to get to the point of considering HD's *Bhāgavatam* to be bona fide, is itself huge. As we documented, one needed to:

a) Disobey Śrīla Prabhupāda's orders regarding the issue of future translations;

b) Consider *śāstra* (scripture) to be a mechanical and academic document, rather than a spiritual one that requires the translator to be "very realised";

c) Reject Śrīla Prabhupāda's authority as the *Ācārya* and current link through whom authorised scriptures are received and explained.

d) Promote the claims of others over Śrīla Prabhupāda's recorded statements.

And so on. These are just a *few* of the deviations that needed to be engaged in to arrive at the conclusion that HD's Cantos are bona fide. One can avail oneself of the full list by going here:

www.iskconirm.com/HD

Thus, regardless of how "small" one feels the issue of accepting HD's deviant Cantos is, we can see that to get to the point of considering them bona fide definitely involved deviation on a huge scale.

3) Similarly, consider the case of the guru hoax. Again, some argue that it is not "too bad" since the

disciples of the gurus are following all the principles, chanting, reading, and distributing Śrīla Prabhupāda's books, etc.

4) However, let us again consider how one *reaches* this point:

a) Would-be gurus have decided to replace Śrīla Prabhupāda and accumulate disciples even though Śrīla Prabhupāda has not authorised them to act as such.

b) They have also decided to engage in a program of institutionalised *māyā* (illusion) where disciples of would-be gurus are instructed to worship the gurus every day as if they are an "assistant to the *gopīs*", regardless of their actual spiritual status.

c) They also rationalise that Śrīla Prabhupāda is not "living" enough to continue as ISKCON's *dikṣā* guru, and thus they are needed instead.

d) Their consciousness is thus guided by the desire for Profit, Adoration and Distinction (PAD) and disobeying and usurping Śrīla Prabhupāda's position. Their program is therefore to simply increase their false ego and get into more *māyā*.

Whereas the would-be disciples of such "gurus":

e) May also have considered Śrīla Prabhupāda to be deficient in some way, and thus instead have sought a replacement.

f) Have decided that Śrīla Prabhupāda's orders regarding *guru-tattva* do not matter – and instead they will only consider what their would-be guru states. Or, as we have found in many cases, they are attracted to someone because he sings *kirtans* nicely, or is an 'impressive' speaker, or some other personal reason, rather than the philosophy.

g) Have decided they must treat someone as absolute even if they are not.

And so on.

Hence, we have the *cause* of the deviation, and the *effect* of the deviation, and we must consider them both. In many cases, the former can be much more deviant than the latter.

Thank you and Hare Kṛṣṇa.

In Śrīla Prabhupāda's service,

Krishnakant

IRM Mission Statement

Since the physical departure of His Divine Grace A. C. Bhaktivedanta Swami Śrīla Prabhupāda from our material vision on November 14, 1977, the International Society for Krishna Consciousness (ISKCON), the great movement that he single-handedly founded in 1966, and which is the only hope for humanity, has undergone a massive deterioration in its spiritual purity. This has been due to various deviations from the instructions and standards given by Śrīla Prabhupāda, the chief of which being his displacement as the sole *dikṣā* guru for ISKCON. The ISKCON Revival Movement (IRM) seeks to restore ISKCON to its former glory, purity and philosophical chastity through the re-institution of all the instructions and standards that Śrīla Prabhupāda gave, beginning with his role as the sole authority and *dikṣā* guru for ISKCON. The IRM's position is set out in *The Final Order* – see back page to order your free copy.

GBC Promotes “*Rtvikism*”!

The guru hoax depends on the GBC vigorously condemning the possibility of accepting Śrīla Prabhupāda as one’s *dikṣā* guru with the excuse that he has physically departed. The GBC calls connecting with a physically departed guru “*rtvikism*”. Thus, they firmly state:

“The doctrine that Śrīla Prabhupāda desired to continue to act as dikṣā guru after his departure from this world [...] is a dangerous philosophical deviation. [...] Rtvikism is thus an extreme deviation. [...] The GBC Body unequivocally rejects in principle any proposals that rtvikism be in some manner or another accommodated or tolerated within ISKCON.”

(GBC Resolution 303, 1999)

However, as we shall see, such an idea will be tolerated if the situation demands it!

Departed guru relationship

The recent passing of HH Bhakti Charu Swami (“BCS”) led to the following “question and answer” between followers of BCS who had wanted to take initiation from BCS but did not manage to do so before his passing, and GBC member and ISKCON “*dikṣā*” guru HH Jayapātāka Swami (“JPS”):

Q: “What will happen to us who were supposed to get initiated a few weeks back? [...] Moreover, our Gurudeva, after taking shelter and so many instructions, we love, respect and wish to serve all GBCs, but will we be considered Gurudeva’s disciples as we are sheltered?”

JPS: “[...] naturally the relationship that you have with Bhakti Caru Swami, that will remain. He has helped you, and maybe, cakhudāna dilo yei, janme janme prabhu sei – that he give you the spiritual enlightenment, that somehow you remain with his help and take that”.

(Q&A with JPS, 5/7/20)

JPS refers to uninitiated followers of BCS continuing to connect with BCS by quoting “*cakhudāna dilo yei, janme janme prabhu sei*”, which is from the Śrī Guru-vandanā prayer and is translated as follows:

“cakhudāna dilo yei, janme janme prabhu sei, divya-jñāna hrde prokāśito.”

(Translation from official ISKCON song book of this verse from Śrī Guru-vandanā prayer: “He opens my darkened eyes and fills my heart with transcendental knowledge. He is my Lord birth after birth.”)

In an explanation of this verse, Śrīla Prabhupāda states that this refers specifically to the *dikṣā* guru:

“Divya jñāna hrde prokāśito. What is

that divya jñāna? [...] This is divya jñāna. Dikṣā. Dikṣā means from this divya jñāna.”

(Śrīla Prabhupāda Lecture, 11/7/76)

Thus, JPS is stating that uninitiated BCS followers can relate to BCS as one does with the *dikṣā* guru, even though according to the GBC resolution above this idea would be a “dangerous philosophical deviation”, since BCS is no longer physically present.

Connecting to a departed guru

The passing of BCS also led the GBC Executive Committee to issue a letter to all disciples and followers of BCS. In that letter, they also specifically address, as JPS did, the followers of BCS who had wished to take initiation from BCS but did not manage to do so before his passing. The Executive Committee stated:

“When you make the decision about initiation, do not be confused by the false notion than [sic] you will only be connected to HH Bhakti Charu Swami by taking initiation from him or his disciples.”

(GBC Executive Committee, 5/8/20, Letter to BCS *dikṣā*/śikṣā disciples)

The GBC states that it is a false notion for such persons to think that they will only be connected to BCS by taking initiation from him or his disciples. But this implies that it is possible to be connected to BCS by taking initiation from BCS or his disciples, otherwise the issue of only being connected via such a practice would not even arise. But since BCS has physically departed, according to the GBC, this would be promoting “*rtvikism*” or a “dangerous philosophical deviation”, as we saw from the GBC resolution at the outset. Thus, to be in line with that resolution, the GBC should and would have said:

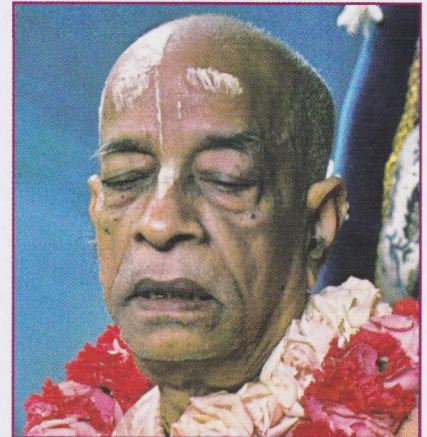
“do not be confused by the false notion that you can be connected to HH Bhakti Charu Swami by taking initiation from him, as it is a “dangerous philosophical deviation”.”

But instead they made a statement that relied on still taking initiation from BCS to be connected to him as being possible.

Confirming “*rtvik*” initiation

Param Gati Dāsa (“PGD”) was a GBC voted-in *dikṣā* guru who was suspended from initiating by the GBC in 2010 due to various deviations. The GBC made that suspension permanent this year by removing him as a *dikṣā* guru. The letter explaining this decision states:

“The GBC has also concluded that Param



Śrīla Prabhupāda: GBC forced to admit that he is the actual *dikṣā* guru

Gati Dās is unfit to offer proper shelter and guidance to those he has initiated. Thus, we wish to especially reach out to those initiated into our Gauḍiya Vaishnava paramparā by Param Gati Dās. It is very important to note that despite Param Gati Dās’s current status, devotees initiated by him remain connected to our paramparā, and especially to Śrīla Prabhupāda, [...] Śrīla Prabhupāda continues to give each of you the opportunity and support to develop your pure love of Lord Krishna. That has not changed. [...] Know that your connection with the Lord remains solid, and your progress in spiritual life can continue unchecked”.

(GBC Executive Committee, 22/4/20)

Thus, the GBC is saying that:

a) PGD conducted an initiation ceremony that initiated one into the *paramparā* and connected one to Śrīla Prabhupāda.

b) PGD is unable to offer anything to those he initiated, but it does not matter as Śrīla Prabhupāda will take one back to Godhead and one can make spiritual progress unchecked.

But this is exactly what happens when there is a “*rtvik*” initiation ceremony on behalf of Śrīla Prabhupāda. One is connected to Śrīla Prabhupāda, one makes spiritual progress due to Śrīla Prabhupāda, and the “*rtvik*” is not required for anything other than the initial initiation, with Śrīla Prabhupāda doing all the actual work of a *dikṣā* guru.

Conclusion

Thus, the GBC will both condemn and utilize what it claims is a “dangerous philosophical deviation”. Such a situation is to be expected with a made-up GBC guru system that is devoid of philosophy or principles, and instead is just full of contradictions.

What Does Śrīla Prabhupāda Say?

Much of BTP's content is generated by the following process:

1) An ISKCON leader, usually sitting on the *Vyāsāsana* (guru's seat), will reel off whatever "stream of consciousness" thoughts occur to him. There will be a marked absence of directly quoting Śrīla Prabhupāda's words.

2) Instead he will just assume that his words are automatically empowered and correct, as if he is the *Ācārya* of ISKCON.

3) We then simply compare his words with what the *Ācārya* Śrīla Prabhupāda teaches, and find that what the ISKCON leader says is not taught by Śrīla Prabhupāda, and indeed Śrīla Prabhupāda's teachings will actually be something completely different.

Thus, following the above process, we will expose a GBC voted-in *dikṣā* guru's ignorance about *dikṣā*, even though he is supposed to have given *dikṣā* to others! The statements in shaded boxes below were made by GBC member and GBC voted-in guru **HH Bhānu Swami** ("BS") during a *Śrīmad-Bhāgavatam* lecture delivered on 22/6/20. All emphases added.

Guru is just for *dikṣā* mantra

"So it's quite a unique feature in our *sampradāya* that we have *harināma* as the main process, so the emphasis therefore is less on the *dikṣā* guru, whose function is actually to transmit the *dikṣā* mantra, because we're using that to a lesser degree. Mainly it's for the deity worship, but the deity worship also is secondary to the *harināma*."

BS states that because *harināma* is "the main process", the emphasis should actually be taken off the *dikṣā* guru, as what we need him for is really the *dikṣā* mantra that is required for deity worship. However, Śrīla Prabhupāda taught that *dikṣā*, which of course comes from the *dikṣā* guru, is the all-important process of receiving transcendental knowledge:

"This is the purpose of *dikṣā*, or initiation. Initiation means receiving the pure knowledge of spiritual consciousness."

(Cc., *Madhya-līlā*, 9.61, purport)

"*Dikṣā* is the process by which one can awaken his transcendental knowledge and vanquish all reactions caused by sinful activity. A person expert in the study of the revealed scriptures knows this process as *dikṣā*."

(Cc., *Madhya-līlā*, 15.108, purport)

"*Dikṣā* actually means initiating a disciple with transcendental knowledge by

which he becomes freed from all material contamination."

(Cc., *Madhya-līlā*, 4.111, purport)

Thus, it is not a fact that the *dikṣā* guru's function is to only or mainly transmit the *dikṣā* mantra for deity worship.

No "proper teachings"

"So therefore when *harināma* becomes prominent we can say that, theoretically, the *śikṣā* guru should become more prominent than the *dikṣā* guru. [...] that should be the process so that we put prominence on the persons who give the teachings, proper teachings, rather than simply the *dikṣā* mantra."

BS states that *dikṣā* gurus do not give "proper teachings", and disciples must instead rely on "*śikṣā* gurus" to do that. However, Śrīla Prabhupāda states that a *dikṣā* guru does deliver "proper teachings" and also gives the necessary *śikṣā*:

Pradyumna: "*Guru-pādāśrayaḥ*: 'First one must take shelter of the lotus feet of a spiritual master.' *Tasmāt kṛṣṇa-dikṣādi-śikṣaṇam*. *Tasmāt*, 'from him,' *kṛṣṇa-dikṣādi-śikṣaṇam*, 'one should take *kṛṣṇa-dikṣā*, initiation, and *śikṣā*.'"

Śrīla Prabhupāda: "*Dikṣā* means *divya-jñānam kṣapayati iti dikṣā*. Which explains the *divya-jñāna*, transcendental, that is *dikṣā*. *Di, divya, dikṣānām*. *Dikṣā*. So *divya-jñāna*, transcendental knowledge... If you don't accept spiritual master, how you'll get transcen... You'll be taught here and there, here and there, and waste time. Waste time for the teacher and waste your valuable time. **Therefore you have to be guided by an expert spiritual master.** Read it."

Pradyumna: "*Kṛṣṇa-dikṣādi-śikṣaṇam*."

Śrīla Prabhupāda: "*Śikṣaṇam*. We have to learn."

(Room Conversation, 27/1/77)

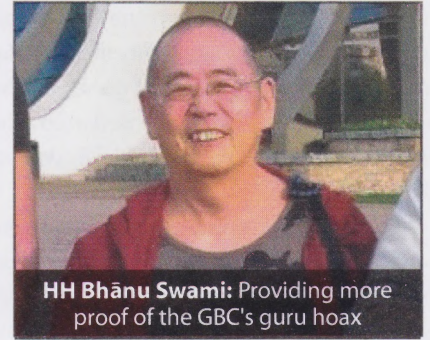
Thus, it is not a fact that only the *śikṣā* guru gives the "proper teachings" and the *dikṣā* guru does not. Rather, not only does the *dikṣā* guru give the "proper teachings", but the *śikṣā* guru becomes the *dikṣā* guru:

"Generally a spiritual master who constantly instructs a disciple in spiritual science becomes his initiating spiritual master later on."

(Cc., *Ādi-līlā*, 1.35, purport)

"generally the *śikṣā*-guru later on becomes the *dikṣā*-guru."

(SB, 4.12.32, purport)



HH Bhānu Swami: Providing more proof of the GBC's guru hoax

Teachings "optional"

"we have to think of what the result is by going to the scripture [...] so we get the process in the scripture also, that is the process of *bhakti*, how to do the *bhakti*, that with all sorts of details, then we may have to learn that through the guru"

BS states that the process for advancing in *bhakti* is by consulting the "scripture" and following the processes detailed therein, with learning from the guru being something we only "may" do. However, as shown by the quotes from Śrīla Prabhupāda supplied in the previous sections, this does not fit the definition of a *dikṣā* guru, since the *dikṣā* guru *is* the transmitter of transcendental knowledge unto the disciple. It only fits the pseudo *dikṣā* guru setup of today's GBC gurus in ISKCON, where everyone is just pretending to be a *dikṣā* guru while relying on Śrīla Prabhupāda's teachings – i.e. "scripture", which BS is reading from in his *Śrīmad-Bhāgavatam* class –

"Śrīla Prabhupāda's instructions are the essential teachings for every ISKCON devotee."

(GBC Resolutions, No. 35, 1994)

Conclusion

BS's brand of nonsense is just the latest in a long line of *dikṣā* definitions ISKCON gurus have tried to give over the years. For example, in the BTP 55 article "What is *Dikṣā*?", we covered GBC guru HH Romapāda Swami's ignorance of what *dikṣā* is – even though he is supposed to be offering it – through his claim that it is a physical event. When every GBC *dikṣā* guru has their own theory about the most basic function of their existence, it is blatant proof that their guru system is a hoax.

All this speculative nonsense could easily be avoided if everyone just repeated exactly what Śrīla Prabhupāda states on a subject. And how difficult could doing that possibly be – after all you can even train a parrot to do it!

“No Ordinary Guru, No Ordinary Ācārya”

GBC member **Praghoṣa Dāsa** published an infographic titled “Śrīla Prabhupāda; No Ordinary Guru, No Ordinary Ācārya” on a GBC-funded website, as an attempt to showcase Śrīla Prabhupāda’s glories. However, as we will show, it “unwittingly” provides good evidence that Śrīla Prabhupāda should be ISKCON’s *dikṣā* guru. All quotes in shaded boxes are taken from this post. Emphases added.

Founder-Ācārya of his movement

“The further recognition of Prabhupāda with the title Founder-Ācārya.”

In our book – *Śrīla Prabhupāda: The Founder-Ācārya of ISKCON: Presenting the Conclusions of the GBC Foundational Document* – we quoted the GBC’s own statements to prove that:

a) The title “Founder-Ācārya” means that Śrīla Prabhupāda is the Founder and Ācārya of ISKCON.

b) As the Ācārya he is also the *dikṣā* guru of ISKCON.

Named no successor

“Departing from the custom of an *ācārya*, he did not name a sole successor in his will. Hence the first article in Śrīla Prabhupāda’s will reads: “The Governing Body Commission (GBC) will be the ultimate managing authority of the entire International Society for Krishna Consciousness.”

Actually, it is not just that Śrīla Prabhupāda did not name a “sole” successor, but rather he named no successors at all, period. As explained above, the GBC was to simply be the *managing* authority for ISKCON, that was all. This was a position that the GBC already held even when Śrīla Prabhupāda was physically present:

“The GBC (Governing Body Commission) has been established by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to represent Him in carrying out the responsibility of managing the International Society for Krishna Consciousness [...] has been authorized by His Divine Grace to make necessary arrangements for carrying out these responsibilities of management.” (Definition of GBC, Resolution 1, first ever GBC meeting, 1975)

Thus, actually nothing changed on Śrīla Prabhupāda’s physical departure, and it is not as if therefore the GBC now suddenly became Śrīla Prabhupāda’s successors. Hence, there were no successors authorised, including *any* *dikṣā* guru successors. As GBC member and

GBC guru Bhakti Charu Swami also admitted:

“ISKCON is Śrīla Prabhupāda’s ashram. [...] Generally the guru has an ashram and he hands over the authority of the ashram to one disciple. He appoints a successor. But Śrīla Prabhupāda didn’t do that in ISKCON.”

(BCS, Disciples’ Meeting, 1/8/07)

Thus, without any successor, there is no succession, and Śrīla Prabhupāda remains the current link to the disciplic succession.

Must be truly in centre

“Śrīla Prabhupāda & ISKCON. For ISKCON to survive and thrive for decades and centuries to come, it can only do so with Śrīla Prabhupāda truly at the centre of it. He formally initiated approximately five thousand disciples.”

It is admitted that Śrīla Prabhupāda must be “truly at the centre” of ISKCON, and yet it is also stated that the majority of devotees in ISKCON do *not* have Śrīla Prabhupāda at the centre:

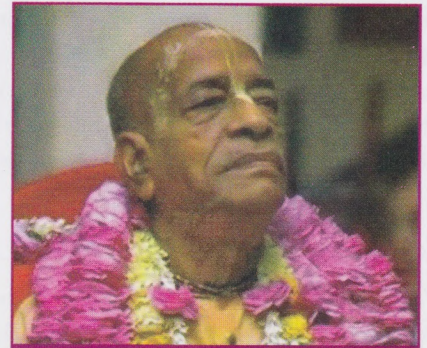
“Over 75,000 devotees have been initiated since 1966.”

70,000 of those devotees were barred from accepting Śrīla Prabhupāda as their *dikṣā* guru, and were instead directed toward one of the 80-odd GBC voted-in gurus on offer. We proved in the last issue, in the article “The On-going Minimisation of Śrīla Prabhupāda”, how these gurus are leading their disciples *away* from Śrīla Prabhupāda.

Unique - not bound by “tradition”

“No Ordinary Guru. [...] Śrīla Prabhupāda trailblazed [...] going beyond the traditional role of guru. [...] extraordinary efforts of Śrīla Prabhupāda. Why Founder-Ācārya? His example of guru going way beyond the normal or the ordinary, rather it is firmly rooted in the extraordinary, the exceptional, the remarkable. This title is quite rare. [...] Our Unique Ācārya. Gave birth to his movement, the first worldwide Vaiṣṇava mission.”

It is stated about Śrīla Prabhupāda: he is a “unique Ācārya”, “extraordinary”, “exceptional” and “remarkable”; “going way beyond the normal”; that he “trailblazed” and went beyond “tradition”; that his “Founder-Ācārya” title itself is “rare”. And yet, if this is true, then Śrīla Prabhupāda cannot be denied from giving *dikṣā* in his own Society of which he is the Ācārya – other than to the handful of people who were on the planet at the same time as him – due to the need to follow “tradition”!



Śrīla Prabhupāda: GBC continues to prove that he is ISKCON’s *dikṣā* guru!

Śrīla Prabhupāda is really present

“Future & Truth. Prabhupāda’s real and living presence must be front and centre to all things ISKCON going forward and most importantly of all, to all ISKCON’s devotees.”

It is stated that it is “most important” that Śrīla Prabhupāda’s “real and living presence” is strongly emphasised to all of ISKCON’s devotees. It is also stated elsewhere that we can “attain and sustain our association with Śrīla Prabhupāda.”

However, proponents for the GBC guru system claim that this “living” presence is not living enough for Śrīla Prabhupāda to be a *dikṣā* guru, since a “living” guru is needed!

Bait-and-switch

One part of a “bait-and-switch” technique is to glorify Śrīla Prabhupāda to the maximum, as has been done here. The other part, as was seen in the previous article, is to take attention away from the GBC *dikṣā* gurus by emphasizing that the *dikṣā* guru is not in any case very important. In this way, it is hoped that it will not be noticed that these supposedly not so important GBC *dikṣā* gurus have actually supplanted Śrīla Prabhupāda in ISKCON, and that they still insist on and get the maximum worship. And that their disciples are encouraged to see them as Śrīla Prabhupāda-type figures who give them everything, as anyone who reads the *Vyāsa-pūjā* offerings these disciples make to these GBC “*dikṣā*” gurus will see.

Conclusion

The infographic set out to delineate Śrīla Prabhupāda’s glories, and as is often the case in GBC-published materials, it can’t help but also unwittingly acknowledge Śrīla Prabhupāda’s real position as ISKCON’s *dikṣā* guru. For Śrīla Prabhupāda’s life, glories and position as everyone’s eternal master go hand in hand.

Cheater Demonstrates How to Cheat

GBC-elected guru **HH Bhakti Vikāsa Swami** ("BVKS") gave a lecture on 24/3/20 titled "Can There Be Cheating in Kṛṣṇa Consciousness?", in which he himself cheated during the lecture! All quotes in the shaded boxes are taken from this lecture. Emphases added.

Rejects Śrīla Prabhupāda to cheat

"The *ṛtviks*, *ṛtvik vādis*, another form of cheating, they present Śrīla Prabhupāda as the founder and *Ācārya* of ISKCON. What's wrong with that? [...] What's wrong is that Prabhupāda didn't call himself the founder and *Ācārya*"

BVKS refers here to the IRM through the use of the term "*ṛtviks*", and claims we are cheating by stating that Śrīla Prabhupāda is the Founder and *Ācārya* of ISKCON, since BVKS claims that Śrīla Prabhupāda never referred to himself as the Founder and *Ācārya*. However, as we showed in our book, *Śrīla Prabhupāda: The Founder-Ācārya of ISKCON – Presenting the Conclusions of the GBC Foundational Document*, Śrīla Prabhupāda did call himself the Founder *and* *Ācārya*, so the above is an outright lie:

"One of the signatures must be mine and the other names should also be registered: Jayapataka Swami, Acyutananda Swami and Madhudvisa Swami (**Founder and Acarya**, President, Secretary and Treasurer respectively.) These four names should be registered."

(Śrīla Prabhupāda Letter, 27/11/70)

"which country I am registered immigrant as **Founder and Acharya** of the International Society for Krishna Consciousness, Incorporated."

(A.C. Bhaktivedanta Swami Māyāpur-Vrindaban Trust Fund Agreement, July, 1971)

"This is to certify that [...] and therefore authorized to deal with all lands and property possessed by ISKCON."

Sincerely,

A.C. Bhaktivedanta Swami

Founder and Acarya, of International Society for Krishna Consciousness."

(Śrīla Prabhupāda Letter, 21/4/74)

Thus, by rejecting Śrīla Prabhupāda's statements, it is BVKS who is cheating.

Cheating by rejecting his authority

BVKS is only able to prance around claiming he is a *dikṣā* guru in ISKCON today because after many years of waiting he was finally able in the 1990s to persuade the GBC to make him

a *dikṣā* guru via being voted in by them. Thus, his position depends entirely on the GBC's authority, which, by claiming to be a GBC certified *dikṣā* guru and accepting being worshipped as such, BVKS fully accepts.

And the GBC, the very authority on which BVKS exists, itself states exactly what we say: that Śrīla Prabhupāda's title is Founder – hyphen – *Ācārya*, and this **means** being both the Founder and *Ācārya* with the hyphen replacing the "and". Because Śrīla Prabhupāda actually had two titles. He was both the Founder *and* *Ācārya* of ISKCON, with each title having its own specific import and meaning:

"As *Founder-Ācārya* Śrīla Prabhupāda holds a unique position in ISKCON. We need to understand it deeply. As *ācārya*, his exemplary personal behavior is the model and norm for all ISKCON devotees. As *founder*, his personal standards and principles of action, his particular spirit or 'mood,' take on a societal shape and form in the organization he created."

("Śrīla Prabhupāda: The Founder-Ācārya of ISKCON", p. 30, GBC)

Thus, "Founder-*Ācārya*" **means** "Founder" and "*Ācārya*" since, as the GBC explains above, Śrīla Prabhupāda is both the Founder *and* *Ācārya* of ISKCON.

Cheating by lying - 1

BVKS compounds the above cheating by adding the following lie:

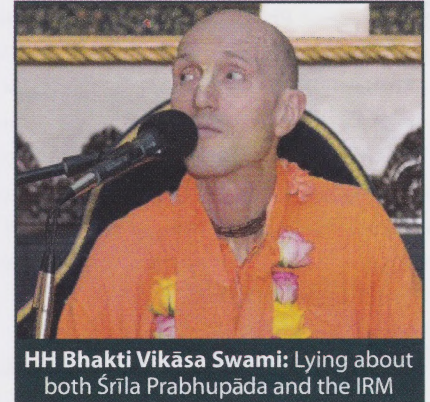
"Prabhupāda didn't call himself the founder and *Ācārya*, he called himself the Founder – hyphen – *Ācārya*. [...] Śrīla Prabhupāda stated that the GBC should see that no one whimsically change the name 'Founder-*Ācārya*'. So they've changed it from Founder-*Ācārya* to **Founder and Ācārya**."

We have not **changed** the title from "Founder-*Ācārya*" to "Founder and *Ācārya*". We, and the GBC, have simply explained what the title **means** – which is that Śrīla Prabhupāda is both the Founder and *Ācārya* of ISKCON. And the simple proof for this is that:

1) There is nowhere we have **replaced** Śrīla Prabhupāda's "Founder-*Ācārya*" title with "Founder and *Ācārya*".

2) Thus, everywhere, we still use the title "Founder-*Ācārya*" – like for example on the inside cover of every *BTP*, including this issue!

When one needs to lie about what the IRM states, it means one cannot answer what we actually state, otherwise one would honestly address *that*, rather than one's made-up lie.



HH Bhakti Vikāsa Swami: Lying about both Śrīla Prabhupāda and the IRM

Cheating by lying - 2

Referring to Śrīla Prabhupāda, BVKS claims: "in one talk in Māyāpur he said. 'In future', talking about his disciples, he wanted them all to initiate, that 'in future there will be no shortage of *ācāryas*'."

But we dealt with this recycled argument in *BTP* 62, "Guru Ambition Causes Vision Impairment". What Śrīla Prabhupāda actually said in this Māyāpur lecture was:

"Then, **in future**... Suppose you have got **now ten thousand**. We shall **expand to hundred thousand**. That is required. Then **hundred thousand to million**, and **million to ten million**. [...] So **there will be no scarcity of *ācārya***, and people will understand Kṛṣṇa consciousness very easily."

(Śrīla Prabhupāda Lecture, Māyāpur, 6/4/75)

Śrīla Prabhupāda says that the ten million would be an **expansion** of the "ten thousand" which existed **at the time**. That "ten thousand" was the number of Śrīla Prabhupāda's initiated disciples – as BVKS admits: "talking about his disciples". Therefore, Śrīla Prabhupāda is speaking literally about expanding the number of his initiated disciples. He could not have been speaking about expanding the number of successor *dikṣā* gurus, because none of them existed at the time, and one cannot expand that which does not exist!

Conclusion

Ironically, BVKS states in his lecture when referring to the IRM:

"So there's some kind of cheating, misrepresenting Śrīla Prabhupāda [...] they have altered what Prabhupāda said to suit what they would like him to have said."

Yet we have shown that it is BVKS who has done exactly this – cheating by shamelessly lying about the statements of Śrīla Prabhupāda and the IRM.

Solving Every Problem You Can Think Of

GBC-elected guru **HH Jayādvaita Swami** ("JAS") gave a seminar titled "Śrīla Prabhupāda's *Kīrtan* Standards" in Māyāpur in December 2019, in which he ends up making some surprising admissions as we shall now document. Statements in the shaded boxes below are from this seminar. Emphases added.

Solving every problem

JAS admits that if ISKCON adopted the position preached by the IRM – that everyone in ISKCON would only be Śrīla Prabhupāda's disciple – then it would solve "every problem you can think of":

"it would be so much easier if everybody could just be Prabhupāda's disciple and then you'd have absolute unity, and absolute infallibility, and it would just solve every problem you can think of"

Thus, it is admitted that if ISKCON followed the IRM's position, all problems in ISKCON would be solved.

Not taught

However, JAS claims in regards to his statement just quoted – that keeping Śrīla Prabhupāda as ISKCON's *dikṣā* guru would solve everything – that we cannot accept this because it is not Śrīla Prabhupāda's philosophy:

"in the name of honouring Prabhupāda they toss out his philosophy"

JAS claims that if Śrīla Prabhupāda continued to function always as the *Ācārya* of ISKCON in the same way – which means him continuing to also be the sole *dikṣā* guru of ISKCON – then this would mean that you have to "toss out" what Śrīla Prabhupāda taught. However, after establishing himself as the Founder and *Ācārya* of ISKCON, Śrīla Prabhupāda did not add an addendum that he will stop functioning as the *Ācārya* of ISKCON in the same way due to his physical departure. Nor did he order that some of his functions as *Ācārya* must be replaced by some of his disciples. Rather, JAS and others became GBC-elected *dikṣā* gurus, thus taking Śrīla Prabhupāda's role as ISKCON's *dikṣā* guru, due to the GBC, and not Śrīla Prabhupāda, ordering it.

I don't follow Śrīla Prabhupāda

We saw above that allowing Śrīla Prabhupāda to continue to function without change as the *Ācārya* of his own institution was falsely claimed by JAS to be against what Śrīla Prabhupāda has taught. However, it is actu-

ally JAS himself who does not follow what he claims is Śrīla Prabhupāda's philosophy. For example, he claimed that Śrīla Prabhupāda taught the following the "entire time he was with us":

"That a spiritual master initiates until his departure and then his disciples initiate next is the normal system. On this we are all in agreement. This is what Śrīla Prabhupāda taught the entire time he was with us."

(JAS, "Where the *Rtvik* People Are Wrong", 1996)

However, just a few years later, he himself decided to "toss out" what he claimed is Śrīla Prabhupāda's philosophy by allowing his disciple, HH Kadamba Kānana Swami, to initiate in his physical presence, rather than after his departure as he claimed Śrīla Prabhupāda "taught the entire time".

Must not commit *guror-avajñā*

To emphasise the importance of his seminar on "Kīrtan standards", and why everyone should follow the standards for *kīrtan* given by one's guru, JAS quotes:

"*Guror avajñā*. [...] Kavirāja Gosvāmī, has sung like that, and my guru has sung, we should follow that. We should not make any deviation. That is *guror avajñā* [...] So it comes to be one of the items of the *dāsa-vidha-aparādha*. *Guror avajñā*. [...] The principle is: don't try to manufacture. Because you are not experienced, so what nonsense you will manufacture, that will be offensive."

(Śrīla Prabhupāda, Garden Conversation, 6/9/76)

This quote states that violating *kīrtan* standards given by one's guru would be considered "*guror avajñā*", or offense to the guru. This type of offense is considered the "most grievous" type of offense:

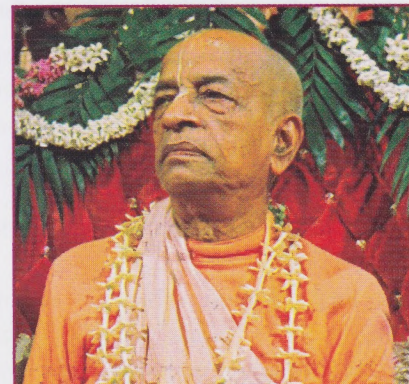
"In the chanting of the holy name of the Supreme Personality of Godhead, this *gurv-aparādha* is considered the most grievous offense. *Guror avajñā śruti-śāstra-nindanam* (Padma Purāṇa)."

(SB, 4.21.37, purport)

GBC gurus commit *guror-avajñā*

However, JAS also states in the seminar, in regards to all the deviations to *kīrtan* standards which he planned to point out, that:

"I have some fairly negative things to say [...] devotees I most admire [...] regularly do one or another of the things I'll complain about. So I don't intend to attack anyone personal-



Śrīla Prabhupāda: Absolute unity and infallibility guaranteed

ly or insinuate that anyone is spiritually defective. Please don't think that if your guru does something you hear about in my seminar, you have to ditch him and look for someone else. But [...] It's our premise here that Śrīla Prabhupāda did give us standards to follow in *kīrtan*. [...] it's not that anything goes. There are standards, there are instructions, and we should know them."

1) JAS states that if an ISKCON *dikṣā* guru violates Śrīla Prabhupāda's standards, it does not mean he is "spiritually defective", and one should not reject such a guru, meaning he should still be worshipped 'as good as God'.

2) Thus, JAS is stating that it does not matter if an ISKCON guru is a most grievous offender to his own guru.

3) Additionally, JAS is implying that a 'good as God' guru may not even "know" the standards, thus making them ignorant as well as offensive!

Therefore, to get people to take him seriously and listen to him, JAS emphasises, in very strong terms, how what he is teaching, if not followed, constitutes the most grievous offence. But at the same time, to prop up the GBC guru system of which he is also a part, he hypocritically states that such deviations don't even mean that one is spiritually defective!

Conclusion

1) JAS accepts that Śrīla Prabhupāda's system of keeping only Śrīla Prabhupāda as the *Ācārya* and *dikṣā* guru of ISKCON is perfect. We are happy to inform him that Śrīla Prabhupāda did not order that this should be abandoned.

2) Although JAS professes to give seminars to teach the rest of ISKCON how to maintain fidelity to Śrīla Prabhupāda and not deviate, he is not even able to follow his own teachings in this regard!

BTP Interactive

Looking outside Śrīla Prabhupāda

The letter below is a comment on our answer to Vladimir and Jana Matvejeva regarding the *Kṛṣṇa-Bhajanāmṛta*, which was published in the Interactive section of BTP 63:

"Dear Prabhus,

All Glories to Śrīla Prabhupāda and the Vaisnava Ācāryas!

I recently saw a post on Facebook feed regarding the above. I have a strange question. The book that is quoted *Kṛṣṇa-Bhajanāmṛta*. I'm very confused as not to be able to find a complete copy of the book. I see where Bhānu Swami has translated it but did he do the whole book or just these chapters? Why are they quoting all of these other scriptures that are not to be found? Are they finally to the point they are going out of Śrīla Prabhupāda's books grasping straws to help their lies and causes out? Why would Bhakti Charu [sic] be so interested in translating these books just out of the blue?

I liked how you pointed out verses 48 and 49. But verse 64 is the winner! These rascal gurus cannot even logically debate anything anymore.

Yes, indeed. They remind me of the Jehovah Witnesses right now. They take what they started with, *Śrīmad-Bhāgavatam*, etc., and continue to update to make it work for them. Prabhupāda had always said I have given you all the books you need."

- **Bhakta Donald McClelland, Virginia, USA**

Editor replies:

You are correct—they are simply looking to find anything outside of Śrīla Prabhupāda's teachings to try to justify their guru hoax.

But as we showed, even here they failed.

We just quoted what they had given to defeat their own arguments.

Thank you.

Mass murder philosophy

The statement below was made in response to the article "GBC Guru's Mass Murder Philosophy" from BTP 63, referring to a lecture given by HH Śivārāma Swami:

"Is there a possibility that his statements are being taken out of context? Should there be haste avoided and try and see the intent instead? Just a thought."

- **Akshay Kulkarni, Nagpur, India**

Editor replies:

We have the tape of the full lecture, and thus we can state categorically that none of

the statements have been taken "out of context". We therefore invite anyone to show us which statement was supposedly taken out of context by establishing through a transcript of the lecture what the actual context should have been.

Fighting Māyā

"Māyā belongs to Kṛṣṇa, when you fight Māyā you fight Kṛṣṇa, and you know that Kṛṣṇa is the Master of everything, including Māyā."

- **Gaura Chandra Dāsa, Paris, France**

Editor replies:

The above comment was made in response to our Editorial from BTP 64, titled "Combating Māyā". Thus, it is argued that to "combat" or fight māyā (illusion) is wrong because that would be the same as fighting Kṛṣṇa.

However, Śrīla Prabhupāda states:

"The temple is a place not for eating and sleeping, but as a base from which we send out our soldiers to fight with maya."

(Śrīla Prabhupāda Letter, 3/8/73)

Thus, the claim that fighting māyā is the same as fighting Kṛṣṇa is not supported by Śrīla Prabhupāda who states clearly that we should "fight with māyā". The notion that whatever we do to māyā is also being done to Kṛṣṇa can further be shown to be nonsensical because Śrīla Prabhupāda states:

"Our Movement is a declaration of war against Maya, that you can understand very well, so we have to recruit many fighting soldiers – so do it vigorously."

(Śrīla Prabhupāda Letter, 3/5/70)

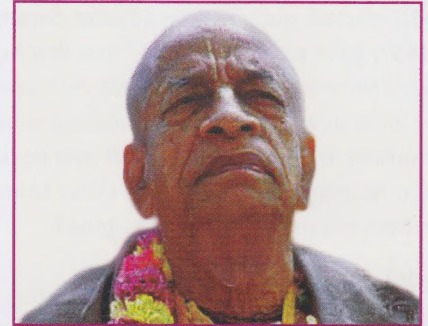
Yet, if the proposition in the above letter was correct, it would mean that Śrīla Prabhupāda had also declared war on Kṛṣṇa by dint of his having declared war on māyā, which as well as being absurd would be a very offensive statement to make against Śrīla Prabhupāda. Such are the consequences that arise when the IRM's position is attacked, because the IRM is simply repeating Śrīla Prabhupāda's teachings.

The path back to Prabhupāda

"Someone sent me your website. I have a question for you. How will you take all the deviated back to Śrīla Prabhupāda? I read with a lot of interest of all the faults and deviations that you have brought to light. I am not sure if I found a page that gives people steps to get connected to Śrīla Prabhupāda.

Thank you,"

- **Eliza Ba Than, Queensland, Australia**



Śrīla Prabhupāda: Declaring war against māyā and deviations

Editor replies:

Thanks for your query. Basically, we are connected to Śrīla Prabhupāda by following him very strictly *without* any deviation. If we follow all his orders then we are with Śrīla Prabhupāda. The IRM is specifically for those who are already devotees and thus who already should be aware of Śrīla Prabhupāda's teachings as given in his many books, lectures and letters. However, some persons are misleading the devotees by misrepresenting Śrīla Prabhupāda's teachings and thus leading people to deviate away from Śrīla Prabhupāda. Hence, we point out all these deviations to stop people from getting deviated by these misleaders, and thus return *back* to Prabhupāda's actual teachings, and thus be connected to Śrīla Prabhupāda.

True initiation

"Many thanks for the wonderful magazine. Took my niece for her first temple visit yesterday (which she loved) and found Śrīla Prabhupāda waiting for me when I got home! I will be giving it close attention this weekend. I particularly want to learn more about what Śrīla Prabhupāda said about chanting and following the principles being the true initiation. A great comfort to those of us who were too young or ignorant to find him when he was here in person. Now we rely on his wonderful books. Keep up the good work."

- **Elizabeth Wittig, Watford, UK**

Editor replies:

You are correct in your conclusions regarding what constitutes "real" or true initiation:

"Initiation is a formality. If you are serious, that is real initiation. If you have understood this Kṛṣṇa philosophy and if you have decided that you will take Kṛṣṇa consciousness seriously and preach the philosophy to others, that is your initiation. My touch is simply a formality. It is your determination.

BTP Interactive (continued)

That is initiation."

(BTG, *Search for the Divine*, emphasis added - as are all emphases within BTP Interactive)

"The chanting of Hare Krishna is our main business, that is real initiation. And as you are all following my instruction, in that matter, the initiator is already there."

(Śrīla Prabhupāda Letter, 19/8/68)

"So when this faith is created, then actually the initiation begins. [...] So this firm conviction is the beginning of initiation. [...] So initiation means to be engaged in that Brahman activities. [...] So ādau śrad-dhā, when one becomes firmly convinced that "By becoming Kṛṣṇa conscious or being engaged in the transcendental loving service of Kṛṣṇa, my life is successful, life will be successful," that is the beginning of Kṛṣṇa consciousness, or initiation."

(Śrīla Prabhupāda Lecture, 29/7/68)

"A disciple means one who is always following the orders of the spiritual master. So I instruct my disciples to refrain from four prohibitions, namely no eating of meat, fish or eggs, no illicit sex life, no taking of intoxication, including tea, coffee, cigarettes, etc., and no gambling. Besides that my students must chant sixteen rounds of japa-mala of Hare Kṛṣṇa mantra daily. So if you are able to follow these principles without fail, then you are as good as my disciple."

(Śrīla Prabhupāda Letter, 11/8/72)

This seriousness, determination, chanting, firm conviction and following strictly constitutes actual or real initiation. This real initiation, which has already taken place, may then be formalised by one officially agreeing to continue in this way:

"Well, initiation or no initiation, first thing is knowledge... knowledge. Initiation is formality. Just like you go to a school for knowledge, and admission is formality. That is not very important thing."

(Śrīla Prabhupāda Interview, 16/10/76)

Devotee (2): "How important is formal initiation?"

Śrīla Prabhupāda: "Formal initiation means to accept, officially, [...] I shall do whatever you say." This is initiation, official acceptance of the job. That's all."

(Śrīla Prabhupāda Lecture, 22/2/73)

Thus, formal initiation merely formalises the real initiation that already exists – rubber stamps it, if you like – rather than being responsible for suddenly creating it from nothing.

ing. And this formalisation of the initiation itself takes place simply on being accepted by one's guru, and not by any ceremony. This is made very clear in the July 9th, 1977 directive for ISKCON, wherein Śrīla Prabhupāda gives the initiation system for ISKCON, by signing the following order:

"these representatives may accept the devotee as an initiated disciple of Śrīla Prabhupada by giving a spiritual name, or in the case of second initiation, by chanting on the Gayatri thread, just as Śrīla Prabhupada has done. The newly initiated devotees are disciples of His Divine Grace A.C. Bhaktivedanta Swami Prabhupad, the above eleven senior devotees acting as His representative. After the Temple President receives a letter from these representatives giving the spiritual name or the thread, he can perform the fire yajna in the temple as was being done before."

Therefore, not only has real initiation already taken place before any formalisation, but the formalisation itself – "the newly initiated devotees", as stated above – has also already taken place before the ceremony has even been performed, just due to being officially accepted.

Saving devotees from deviators

"Haribol, Prabhu!

Prabhu, I had a question. Some say that one should not criticize deviators in public. Better to join them. I hope you could advise me.

I thank you in advance!

Hare Kṛṣṇa,"

- Vichal Gajapersad, The Hague, The Netherlands

Editor replies:

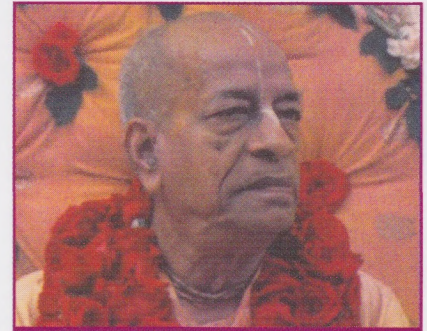
Back To Prabhupāda is distributed amongst devotees. Devotees should know if people will cheat them, so that they can be saved from being cheated. In this way we are rendering a service to devotees by helping them not waste their life on a deviant path.

Truth v. offenses

"PAMHO/AGTSP!!!

I would like the book about Bhakti Charu bogus Swami, please. Thanks for the *Back To Prabhupāda* mags. Thank you for your generosity.

Please believe me: there is no correct view or right side here. Everything both sides does hurts Prabhupāda immeasurably. Irresponsible



Śrīla Prabhupāda: Real initiation is to follow his instructions

hateful Vaiṣṇavas who commit unlimited offenses against other Vaiṣṇavas are subject to the punishments of the Lord of Death Himself.

You should preach to your own flock and to the others you oppose.

All for now, peace, love and bliss,
Your servant,"

- Geoffrey Blake, Las Vegas, USA

Editor replies:

1) If, as you claim, there is "no correct view", then this would mean that your view is also not correct, and everything you have written here could be dismissed as being incorrect.

2) It is not possible for the truth to lead to offenses. If the truth was the cause of offenses, then it would mean that the entire Vedic teachings, which are truthful, would be offensive, which is nonsensical.

3) And what we state about the guru hoaxers is true, and thus not offensive. Indeed, you yourself agree that what we state is truthful in this regard, because you open your letter by stating that HH Bhakti Charu Swami is "bogus".

Follow orders, not your impression

The letter below was sent to us by Badarayana Dāsa from Oregon, USA, and our response is interspersed in coloured text between his statements below:

"I'm split between ISKCON and IRM. In no way at present do I disrespect either camp. I've always been under the impression that the *paramparā* system is a continuation of guru and disciple, then disciple becomes guru and initiates on behalf of his guru and so on."

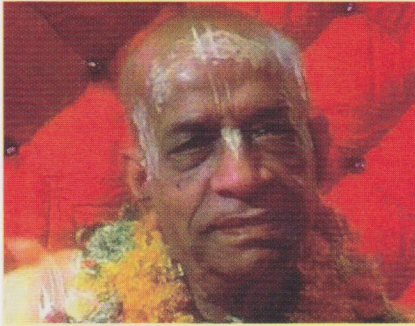
We have to follow exactly what Śrīla Prabhupāda ordered for ISKCON.

1) He established himself as the *Ācārya* for ISKCON.

2) He never replaced himself with a successor *Ācārya*.

3) As the *Ācārya* of ISKCON, he was automatically the sole *dikṣā* guru for ISKCON.

BTP Interactive (continued)



Śrīla Prabhupāda: One should be careful to accept only him as guru

4) Śrīla Prabhupāda never stated he would become a different kind of *Ācārya* as soon as he physically departed. Rather, he stated he would always be the *Ācārya* of ISKCON, same as he was when he established himself as such for ISKCON in 1966. Thus, his function as the *Ācārya* of ISKCON, does not, and cannot, change.

"I'm under the impression that if you or I were to be initiated we would be initiated by Śrīla Prabhupāda's initiated disciple. Yes, that disciple is not a pure devotee, nor is he on the level of Śrīla Prabhupāda, but he is an acting spiritual master initiating on behalf of his guru. You can't just come to ISKCON and profess that I'm a Prabhupāda disciple. You have to go through his disciple, and that's your link to Prabhupāda. You can't step over to get to Prabhupāda."

See answer given above. But we *would* be stepping over Śrīla Prabhupāda as the *Ācārya* of ISKCON, by replacing him with a successor *dikṣā* guru. We need to follow Śrīla Prabhupāda's orders rather than go by our "impression". Every devotee in ISKCON may have their own different "impressions" – but Śrīla Prabhupāda's order is one.

"One part of me believes Prabhupāda has left, departed personally. But another part of me believes that he's here in his instructions. He reasons ill to tell the Vaiṣṇava dies when thou art in sound. For all the Prabhupāda disciples that actually met Śrīla Prabhupāda and took initiation from him, that's not only amazing but it's an extremely rare event. To be initiated by a pure devotee. *Uttama Adhikāri*. *Śaktyāveśa avatāra*. WOW."

You say it is an "extremely rare event" to be initiated by an "*Uttama Adhikāri*". But Śrīla Prabhupāda states that this is the standard:

"One should not become a spiritual master unless he has attained the platform of *uttama-adhikāri*. [...] Therefore a disci-

ple should be careful to accept an *uttama-adhikāri* as a spiritual master."

(*Nectar of Instruction*, Verse 5, purport)

"Out of respect for Prabhupāda's disciples, I must serve them and have them as my acting mentor guru so that I can help them serve their spiritual master. In the army that's called chain of command. So whether I join ISKCON or IRM, I must take the humble position and serve these advanced devotees. Now the only thing I don't like in ISKCON is persons sitting on *Vyāsāsanas*, and all the pomp. It's kind of a distraction and who are they kidding, anyway not for me to judge."

1) If as you say they are "kidding" and pretending to be something they are not, which is successor *dikṣā* gurus, then they are hardly "advanced devotees". Rather, they would be fraudsters.

2) The chain of command in ISKCON does not include unauthorised fraudsters who have usurped Śrīla Prabhupāda's position. And there is no evidence that Śrīla Prabhupāda ordered that he would:

a) Stop acting as ISKCON's *Ācārya* and *dikṣā* guru;

b) Be replaced with either named disciples, or anyone the GBC votes in.

"But Kṛṣṇa knows. I guess all that matters is one's own *sādhana*. Don't worry what everyone is doing."

You state that since only one's *sādhana* matters, therefore "Don't worry what everyone is doing". But you yourself have done just that, by stating above: "You can't just come to ISKCON and profess that I'm a Prabhupāda disciple."

"Just try to please Kṛṣṇa. Please Kṛṣṇa by serving his devotees."

But in order to serve Kṛṣṇa's devotees, we would need to know what their true position is. If we serve persons who have usurped Śrīla Prabhupāda's position then we would not be serving Śrīla Prabhupāda but actually doing Śrīla Prabhupāda a great *disservice*.

Nonsense Corner

This is a column in which we answer articles or statements which have been forwarded to us by our readers for rebutting. Below is one such article called "The Lunacies of a *Ṛtvik* System" which was circulated on social media, and our response to its statements is interspersed in coloured text below.

"The Lunacies of a *Ṛtvik* System

Here is a short list of the many unresolvable lunacies we would encounter if *ṛtvikism* were implemented within ISKCON:"

The article begins with the wrong *starting point*. The starting point cannot be what problems may arise if we tried to implement a system of using *ṛtvik* representatives to initiate on behalf of Śrīla Prabhupāda in ISKCON. Rather, we must start with determining if Śrīla Prabhupāda actually ordered such a system for ISKCON. Because, as he is ISKCON's *Ācārya*, if Śrīla Prabhupāda did want such a system, then that is all that matters – not problems implementing his system.

And if we examine Śrīla Prabhupāda's orders on this matter, we find that he did order such a *ṛtvik* system of initiation for ISKCON.

"1. An insurmountable obstacle is that the eleven *ṛtvik* priests Śrīla Prabhupāda authorised in the 9 July letter are either unavailable, unqualified, or unwilling."

If they are unwilling then it would mean they are deviating. So the actual obstacle is simply that one is refusing to follow Śrīla Prabhupāda.

"2. Adding more *ṛtvik* priests would be hypocritical of the *Ṛtviks* since that would contradict their 'no change' logic, the very basis for their 'indisputable evidence' in 9 July letter."

a) The "very basis" for the "indisputable evidence" in the 9th July, 1977 directive is the fact that Śrīla Prabhupāda signed it, and he is the *Ācārya* and supreme authority of ISKCON!

b) "No change" logic means that there should be "no change" to what Śrīla Prabhupāda established for ISKCON. One of these things is the fact that he established himself as the *Ācārya* and *dikṣā* guru for ISKCON. Hence, "no change" means to continue to *keep* Śrīla Prabhupāda's as ISKCON *dikṣā* guru, rather than stopping him remaining as ISKCON's *dikṣā* guru.

"3. Another reason it would be contradictory of the *Ṛtviks* to appoint more *ṛtvik* priests is that the *Ṛtviks* proclaim there are no qualified *ācāryas* like Śrīla Prabhupāda to appoint more priests."

a) We have never proclaimed only *ācāryas* could appoint priests. As in the previous point, a false "straw man" argument about our position is made, since our actual position cannot be refuted.

b) The GBC was authorised by Śrīla Prabhupāda to add more GBC members:

Śrīla Prabhupāda: "So there is no ques-

BTP Interactive (continued)

tion of changing GBC."

Satsvarūpa: "No."

Śrīla Prabhupāda: "Rather, one who is competent, he can be selected to act by the board of the GBC."

(GBC meets with Śrīla Prabhupāda, 28/5/77)

c) GBC members were considered to be part of the "ultimate managing authority of the entire International Society for Krishna Consciousness", as stated in paragraph 1 of Śrīla Prabhupāda's Last Will and Testament. Thus, as the "ultimate managers" for the whole of ISKCON, by definition, the GBC members would definitely be above priests in terms of authority. Thus, if the GBC body had the power to appoint the 'ultimate managers' of ISKCON, i.e. GBC members, it would definitely have the power to appoint personnel such as priests, who have less authority than GBC members and are beneath them in the authority structure of ISKCON.

d) Indeed, this power of the GBC to appoint such personnel is spelled out explicitly in the definition of the GBC which was given in the first ever GBC resolution:

"It is understood that the GBC, as a collective body of 14-members has been authorized by His Divine Grace to make necessary arrangements for carrying out these responsibilities of management. These arrangements may include delegating authority, managing resources, setting objectives, making plans, calling for reports, evaluating results, training others, maintaining spiritual standards and defining sphere of influence of the various GBC members as well as other devotees."

(GBC Resolution 1, 1975)

"4. How can the eleven *ṛtvik* priests nominated in the 9 July letter be the *ṛtvik* priests for the next 10,000 years? Since nobody is authorised to appoint more *ṛtvik* priests, upon the demise of the authorised eleven the whole system would grind to a halt. Then what?"

We have just demonstrated that in terms of the powers that Śrīla Prabhupāda granted the GBC, they definitely had the power to appoint priests!

"5. The same 'posthumous *dikṣā* guru' logic that the *Ṛtviks* apply to Śrīla Prabhupāda could also be used to take *dikṣā* from whichever *ācārya* you like. Why not? For example, a 30-year initiated disciple of Śrīla Prabhupāda would have to hit the dust in front of a one-year upstart posthumous *dikṣā* disciple of say 'Rūpa Goswami'! This is extreme, but then so is *ṛtvikism*."

a) Yet another "straw man" argument. When a person is too lazy, too illiterate, or just unable to refute our position, they either do not bother to read what we say, or pretend we say something else because they are unable to refute it. We state that you must take initiation only from the "**current link**", which is Śrīla Prabhupāda. One cannot "jump over" the current link and take initiation from someone else. This is stated in detail in our position paper *The Final Order*.

b) Fabricating what we state, instead of answering what we actually state, simply confirms that one is afraid to address our actual position, because one is unable to.

"6. *Ṛtvikism* cannot be implemented in ISKCON since it has been unanimously rejected by the GBC which is the body Śrīla Prabhupāda said should be followed in 'all circumstances' and that this principle cannot be changed."

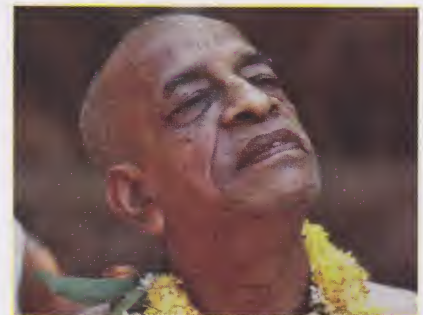
Even if one claims that the *present* GBC is bona fide and must be followed, then one can simply read our document: "ISKCON Leaders Special Issue". Here we present *16* proofs from ISKCON's leaders that Śrīla Prabhupāda is ISKCON's *dikṣā* guru. So the GBC simply needs to follow these words and implement them as GBC resolutions in ISKCON!

"7. ISKCON without a *paramparā* system would become superficial like Christianity. There would be no 'current' guru/disciple relationships without which devotional standards and the whole organisation would eventually collapse."

We have a *paramparā* with a current link. His name is Śrīla Prabhupāda and he has thousands of "current" guru/disciple relationships". For example, most of the GBC body, which is glorified in point 6 above, would fall under such relationships. Thus, to claim that having a relationship with Śrīla Prabhupāda as the *dikṣā* guru would mean there is no *paramparā*, or that such relationships cannot continue into the future, is another fabrication.

"The more we look into implementing *ṛtvikism* the more contradictory, ludicrous, and speculative the whole idea becomes. Ultimately it is a self defeating concoction."

As clearly demonstrated above, the more we look into objections to Śrīla Prabhupāda's position as ISKCON's *dikṣā* guru, the more contradictory, ludicrous and speculative the whole idea becomes. Ultimately it is a self defeating concoction.



Śrīla Prabhupāda:
The current link in the *paramparā*

Appreciation

"I can see that some of the ISKCON leading gurus are not following Śrīla Prabhupāda's instructions. Can you please send me more *BTP* magazines."

- **Dharma-Rūpa Dāsa, Zagreb, Croatia**

"I want to thank you for sending the magazines. The stamps, paper, time and the journey to deliver the magazine is a blessing.

Hare Kṛṣṇa,"

- **Angelique Weiss, Groningen, The Netherlands**

"I truly cherish each and every issue and applaud you on your ongoing effort to keep the truth of Śrīla Prabhupāda and true Kṛṣṇa Consciousness alive. Thank you so much for everything that you do! AGTSP! Hare Kṛṣṇa!"

- **Leslie Yetter, Florida, USA**

"Hare Kṛṣṇa, Hare Rama, Jaya Prabhupāda. Please send me an English book, *The Final Order*. Stay on the job. I've waited for genuine reform for forty years."

- **Les Johnson, Missouri, USA**

"Thanks for the good work you keep doing for Śrīla Prabhupāda! Hare Kṛṣṇa."

- **Alex Moro, Sangano, Italy**

"I received my favourite magazine. Keep up your amazing work."

- **Nātha Dāsa, British Columbia, Canada**

"The magazine is very good."

- **Shashank Singh, Pune, India**

"Hare Kṛṣṇa. I am very influenced by reading your publication "*BTP*". I want some other literatures too. Thanks."

- **Prashant Pandey, Rewa, India**

"Compelling publications I would be glad to receive more."

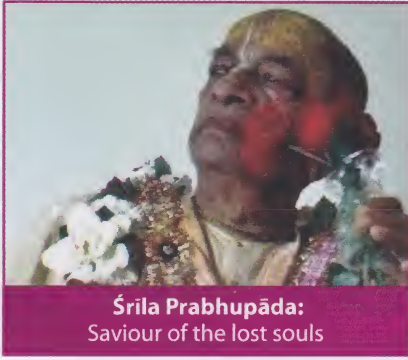
- **Murray, Washington DC, USA**

"Hare Kṛṣṇa, Krishnakant Prabhu,

Please accept my humble obeisances. All glories to Śrīla Prabhupāda!

I came up to the point where I was to accept a guru. But I felt absolutely nothing in my heart. I only felt enthusiasm when I read Śrīla

BTP Interactive (continued)



Śrīla Prabhupāda:
Saviour of the lost souls

Prabhupāda's books. So I definitely felt confusion, material life didn't allure me anymore and at the same time there was stagnation in my spiritual life. The first thing I did—I started to concentrate on Śrīla Prabhupāda alone, I watched the videos, listened to the lectures, kept on reading *Śrīmad-Bhāgavatam*. Gradually I understood, that connection with Śrīla Prabhupāda had been lost. Many doubts began to rise in my mind and I decided to find out more about the *ṛtvik* system of initiations IRM preached and I kept on reading till I physically could do that. I read all the documents to Śrīla Prabhupāda several times and prayed to Him. Everything came together for me. I feel enthusiasm, I pray to Śrīla Prabhupāda and Kṛṣṇa from all my heart and I am happy. All this would never happen if not for IRM. It is impossible to overestimate what you have done and keep on doing for all the sincere souls. I definitely will assist IRM as much as I can. Thank you so much for having given us this chance to please our eternal spiritual master. This is the chance to know Kṛṣṇa, and we were bereft of it.

Your humble servant,"

- **Yana Matvejeva, Krasnodar, Russia**

"Dear Prabhu,

My only "criticism" of *BTP* is a lack of photos of ISKCON Pauṇḍraka (fake) gurus and their followers. (For new devotees who don't know who is Pauṇḍraka, they can read a chapter from Kṛṣṇa Book about him trying to become Viṣṇu by dressing up and calling himself Viṣṇu, but was proven false.)

How can I send a donation? Thanks.
Y.S.,"

- **Devala Dāsa, Ontario, Canada**

"Hare Kṛṣṇa!

I am pleased to have a copy of *BTP*, and grateful to you for your obeisances to the divine guru, Śrīla Prabhupāda. I would be much blessed if you could send me a copy of *The Final Order* as I am working on the PhD project

concerning the *Bhagavad-gītā*, justifying Lord Kṛṣṇa as a deconstructionist teacher. *Om Tat Sat!*"

- **Hari Chandra Kamali, Godwari, Nepal**

"Please keep up this valuable service for Śrīla Prabhupāda and the Vaiṣṇavas.

Ys,"

- **Balaram Dāsa, Queensland, Australia**

"I feel that it is the duty of every devotee to read and take *The Final Order* seriously."

- **Veena Ramachandra Joshi, Belgaum, India**

"Hare Kṛṣṇa! I've been following your articles for about a year now. I am contemplating becoming a devotee of Śrīla Prabhupāda. With your information on false gurus I got extra careful not choosing wrong paths.

Thank you very much for your kind help! That clears it all up. And I really appreciate that you answered with the words of Śrīla Prabhupāda.

Kind regards from,"

- **Armin Wunder, Mannheim, Germany**

"Thank you very much for keeping me informed. Hare Kṛṣṇa!

Your insignificant servant,"

- **Akrura Dāsa, Volklingen, Germany**

"Appreciate your service for Śrīla Prabhupāda."

- **Sandhya Dhage, Auckland, New Zealand**

"It is a very interesting magazine for those who want to know about the Prabhupāda Swami."

- **Shaswat B.K., Bengaluru, India**

"I fully support your service to Śrīla Prabhupāda. Congratulations."

- **Vijaya Kṛṣṇa Dāsa, Arrifes, Portugal**

"Thank you for your diligence and your ongoing battle to revive Śrīla Prabhupāda's ISKCON. I humbly thank you for your efforts.

Danḍavats,"

- **Gaurāṅga Dāsa, Bang Bua Thong, Thailand**

"You are doing a very good job and what you do is so important. Would like to support you. Please send me magazines."

- **Thomas Schöppe, Erfurt, Germany**

"Keep up the good works.

The *kali-celā* pseudo ISKCON is crumbling under its own deceitful lies.

Ys,"

- **Gopijana Dāsa, British Columbia, Canada**

"Dear Krishnakant Prabhu,
PAMHO, AGTSP, Hare Kṛṣṇa!

Thank you for your excellent efforts in writing *BTP* and sharing it with us for getting enlightened on what should be our mental

stance with regards to all the ISKCON guru confusion.

You make it really easy to comprehend the real issue—statements made by the various ISKCON unauthorised gurus and their supporters about them principally accepting Śrīla Prabhupāda as the Founder-Ācārya and the *dikṣā* guru of ISKCON to whom we all need to surrender, but their actions are contrary to their statement which is a full display of hypocrisy—bait and switch. In one of the earlier editions of *BTP*, you correctly cited Śrīla Prabhupāda mentioning that a sane man would not like this age of Kali which is all about quarrel and hypocrisy. Keep up the great work.

Your servant,"

- **Piyush Ahuja, New Delhi, India**

"Thank you very much for all the work you do. Love and light,"

- **Kṛṣṇa Rana, New York, USA**

"Dear Krishnakant Prabhu, thank you for your courage. Your logic and reason and clarity just make the fools appear even more foolish. You properly expose how hopelessly lost are all of these unfortunate folks. Once while in an awkward situation I came to the blind conclusion that no association is preferable to bad association. *BTP* Issue 59, Vol. 3, page 8, 2018 "What is the harm of bad association?" No association is BETTER than bad association.

You are so funny: *BTP* Issue 65, Vol. 1, 2020 pg. 13. "...this is evidence that Śrīla Prabhupāda did not want FDG... Śrīla Prabhupāda also never appointed MDG either." The policy is to kill guru. How can these leaders, who associated so long, so often, so close with Śrīla Prabhupāda feel like this? He gave them everything... even continents. Should we pity these poor lost souls?"

- **Rāmāi Devī Dāsi, West Virginia, USA**

Editor replies:

We certainly wish to help everyone by repeating the truth about Śrīla Prabhupāda and his teachings, so that those who are deviating may return to Śrīla Prabhupāda's lotus feet.

"Hare Kṛṣṇa.

This magazine seems really nice. Can you please also send me the back issues from the last year?"

- **Vrajanath Rueda, Cantabria, Spain**

Editor replies:

Back issues are available on request, free of charge. Just the shipping cost needs to be covered. Please write to: irm@iskconirm.com

Trying to Push Back Prabhupāda

In the article on page 7, we referred to the "Kirtan Standards" seminar given by GBC-elected guru HH Jayādvaita Swami ("JAS"). In this seminar he also documents and complains about how the IRM's position, that Śrīla Prabhupāda is ISKCON's *dikṣā* guru, seems embedded in ISKCON even today. Statements in the shaded boxes below are from this seminar. Emphases added.

Śrīla Prabhupāda is *dikṣā* guru - 1

JAS states that in ISKCON the prayer sung to the guru during *maṅgala-ārati*, *Gurvaṣṭakam*, is directed only at Śrīla Prabhupāda: "we chant *gurvaṣṭakam* in the morning, and then right after that, 'Jaya Prabhupāda', as if the *gurvaṣṭakam* is just chanted for Prabhupāda. [...] it seems to say that Prabhupāda is your guru, that this song applies to Prabhupāda only [...] after like four verses of *gurvaṣṭakam* then we chant 'Jaya Prabhupāda', because this is the Prabhupāda song."

And this prayer is clearly addressing the *dikṣā* guru:

"The spiritual master is always engaged in the temple worship of Śrī Śrī Rādhā and Kṛṣṇa. He also engages his disciples in such worship. [...] By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement."

(Translation of verses from the *Gurvaṣṭakam*)

Śrīla Prabhupāda is *dikṣā* guru - 2

Later on in the morning program, the next song sung to the guru – the *Śrī Guru-vandanā* prayer – is also offered to Śrīla Prabhupāda during *guru-pūjā* and he is exclusively worshipped, as JAS admits:

"the *guru-pūjā* kirtan, which as I said is not really *guru-pūjā*, it's Prabhupāda *pūjā*. That's when our whole community comes together."

JAS admits that "*guru-pūjā*" in ISKCON is actually "Prabhupāda *pūjā*". However, this *Śrī Guru-vandanā* prayer is offered to the *dikṣā* guru:

"cakhudāna dilo yei, janme janme prabhu sei, divya-jñāna hṛde prokāśito".

(Translation: "He opens my darkened eyes and fills my heart with transcendental knowledge. He is my Lord birth after birth.")

In an explanation of this verse, Śrīla Prabhupāda states that this *guru-pūjā* means he is being worshipped as the *dikṣā* guru

who gives this *divya-jñāna* or transcendental knowledge:

"Divya jñāna hṛde prokāśito. What is that divya jñāna? [...] This is divya jñāna. Dikṣā. Dikṣā means from this divya jñāna." (Śrīla Prabhupāda Lecture, 11/7/76)

GBC gurus excluded

JAS explains how initiation ceremonies in ISKCON are conducted:

"I've seen even, you know, like fire sacrifices performed where they're chanting the *sampradāya* mantras, *nama oṃ viṣṇu-pādāya*, and they start with Prabhupāda. You know, they're initiating a disciple, so the priest is, you know, performing the ceremony, initiating the disciple, and he skips over the mantra to the person who is the initiator of the, of that disciple, who is going to be initiated."

The above is akin to a *ṛtvik* ceremony, where the person conducting the initiation is merely an officiating priest, and the name of the *dikṣā* guru who is actually initiating will be chanted, and in this case that name is Śrīla Prabhupāda.

Crypto *ṛtvik*

As a result of pointing out the above, and also other points which highlight how Śrīla Prabhupāda, and not the GBC gurus such as himself, is promoted as effectively being the *dikṣā* guru, JAS was prompted to bitterly complain about the situation:

"Are we crypto *ṛtviks*? We're really, you know, it doesn't really kind of matter, yeah, we know everyone is initiated by, but really everyone is Prabhupāda's disciple? And no one else's?"

"Crypto" means secret, and "*ṛtvik*" is the term that ISKCON's leaders use to address the IRM's position (*The Final Order* is the IRM's position paper):

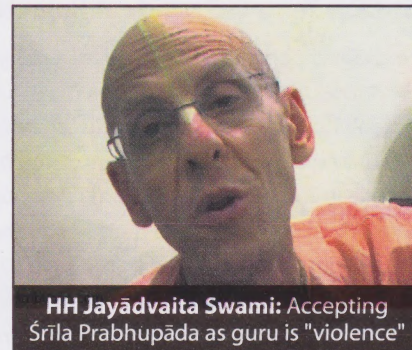
"The Final Order" (the "ṛtvik Bible") (JAS, 16/10/10)

Thus, JAS complains that in ISKCON, the behaviour is that Śrīla Prabhupāda is the actual *dikṣā* guru, and others are at most just accepting disciples on behalf of Śrīla Prabhupāda as "*ṛtviks*" or officiating priests.

GBC gurus cut out

JAS thus continues with his complaint:

"All I'm saying is don't cut out your *dikṣā* guru, as if he were just a, you know, an officiating priest. Because then you're doing violence to the philosophy. [...] You're skipping over.



HH Jayādvaita Swami: Accepting Śrīla Prabhupāda as guru is "violence"

That's what Prabhupāda called jumping over. Not that because Prabhupāda's the Founder-Ācārya, when you initiate a disciple you start with his mantra. Prabhupāda, when he initiated disciples started with his own mantra. You know, cause he has to teach what you're supposed to do. Your guru is not to be excluded."

1) JAS thus makes a plea to the members of ISKCON to stop excluding their GBC gurus by treating them as "*ṛtviks*" or officiating priests, while Śrīla Prabhupāda is actually treated as the *dikṣā* guru. However, as we shall see in the very next article, it is a plea that seems to have fallen on deaf ears, since his very own disciple defies this advice!

2) We also showed in the article on page 7 that accepting Śrīla Prabhupāda as the *dikṣā* guru and Ācārya of ISKCON is not against what Śrīla Prabhupāda taught. Rather, the idea that Śrīla Prabhupāda must cease to function in the way he always has for ISKCON, and instead be succeeded by persons such as JAS – that is what Śrīla Prabhupāda did not teach. Thus, we are not "jumping over" to reach Śrīla Prabhupāda, because as the Ācārya and *dikṣā* guru of ISKCON, there is no one to jump over in order to reach him!

Conclusion

In his seminar, JAS attempts to dissuade followers from keeping Śrīla Prabhupāda in the centre of worship, above the GBC-elected "gurus". But leaders such as JAS who seek to deny Śrīla Prabhupāda's true position will continue to be stumped in trying to keep "pushing back Prabhupāda", because instead of wanting to push back Prabhupāda, many devotees naturally instead want to push to go back To Prabhupāda! And thus the IRM's mission will continue to make inroads into the consciousness of all in ISKCON: the rank and file as they naturally gravitate back to Śrīla Prabhupāda, and the leaders such as JAS as they keep trying to prevent it!

Quotes, Notes and News (QNN)

ISKCON Temple President Rejects Guru's Teachings

In our hugely popular book, *The Book Changer: The Life and Teachings of His Holiness Jayādvaita Swami*, we have a chapter titled "Disturbed by Śrīla Prabhupāda Worship". In this chapter, we quote ISKCON guru **HH Jayādvaita Swami ("JAS")** expressing his intense disturbance at, and distaste for, the worship of Śrīla Prabhupāda in the *Gurvaṣṭakam* prayers which are sung every morning during the *maṅgala-ārati* ceremony in every ISKCON temple in the world. JAS states:

"In the maṅgala-ārati I always cringe when I hear some of my Godbrothers' disciples chant, beginning by chanting with Śrīla Prabhupāda's mantra. What happened to their Guru Mahārāja? [...] So when someone who's not Prabhupāda's direct disciple begins by offering praṇāma mantras to Prabhupāda, my hearing takes a beating. I think, 'What's wrong with this person?' [...] The next thing that disturbs me, sometimes we hear right in the middle of Saṁsāra-dāvā 'Jaya Prabhupāda Jaya—'. What the hell is that? 'Saṁsāra-dāvā' is not the Prabhupāda song. It's the guru song. It's the song offering respect to the spiritual master which doesn't mean the Founder-Ācārya of ISKCON. [...] And therefore it even disturbs me when they finish the Jaya om stuvams... 'Jaya Prabhupāda', as if again it was the Prabhupāda song. [...] what if somebody else is thinking of his guru? God forbid! Then you've spoiled his meditation. Because you're thinking it's the Prabhupāda song."

(JAS, *Kirtan Standards Seminar*, ISKCON Juhu, November 2014)

JAS believes that these *Gurvaṣṭakam* prayers are meant for ISKCON gurus such as himself, and not only for Śrīla Prabhupāda. We are now delighted to report that one of JAS's leading disciples, the ISKCON Leicester (UK) Temple President **Pradyumna Dāsa ("PD")**, has rejected his guru's bogus teachings and is now instead glorifying Śrīla Prabhupāda as the bona fide and authorised spiritual master to be worshipped during *maṅgala-ārati*, as can be seen from a video he wrote and co-produced titled **"O Master, My Shelter - A Meditation on Gurvaṣṭakam: A poem in honour of A.C. Bhaktivedanta Swami"** (see screenshot below):



In this video, PD makes it clear that the *Gurvaṣṭakam* prayer applies to Śrīla Prabhupāda, even though his own GBC guru JAS has ordered that for him, it can only apply to JAS, and not to Śrīla Prabhupāda at all. Thus, JAS's complaint quoted above of intense disturbance and the "beating" his hearing takes, when he hears his "Godbrothers' disciples" glorifying Śrīla Prabhupāda during the *Gurvaṣṭakam* prayers, such that he wonders, "What's wrong with this person?" – he actually needs to direct closer to home, because it is his own disciple behaving in this way!

Bhakti Charu Swami Tribute Features IRM Biography

In the previous article "Trying to Push Back Prabhupāda", we documented that so powerful is the truth about the position of Śrīla Prabhupāda as ISKCON's only bona fide *dikṣā* (initiating) guru, that it has wittingly or unwittingly entered the consciousness of ISKCON devotees. Similarly, the IRM's preaching has wittingly or unwittingly entered the consciousness of every ISKCON devotee who has come across our literature. A perfect illustration of this is a video tribute by one of the disciples of recently deceased ISKCON guru **HH Bhakti Charu Swami ("BCS")**. As we see from the snapshot below, the video, titled "Memori(e)s of Bhakti Charu Swami Gurumahārāj" features the cover of the IRM's biography of BCS, *100 Contradictions: The life and teachings of His Holiness Bhakti Charu Swami*, as part of this "tribute" to BCS.

In addition, following his death, BCS's own disciples have wondered at BCS's contradictions regarding his death. Bhakti Charu Swami died in a US hospital in July 2020 from multiple organ failure following the contraction of the coronavirus, but had earlier said that the coronavirus would not harm him. Thus, his disciples have said:

"Since Kṛṣṇa says in *Bhagavad-gītā* 'na me bhaktaḥ praṇaśyati', how did it happen that the words of a pure devotee did not come true? When His Holiness Bhakti Charu Swami said, 'If we have faith in Kṛṣṇa, corona cannot do anything!' Is it not an injustice to the words of a pure devotee?"

"Will Śrīla Prabhupāda be happy to put His dearest devotee in such a situation when a small virus defeated all the devotees' prayers?"

(Q&A with Jayapatāka Swami, 5/7/20)

Order your free copy of *100 Contradictions* via the IRM website or by writing to us, and learn about BCS's teachings. From this book you will learn, amongst other things, that BCS taught:

- 1) That Śrīla Prabhupāda is the only spiritual master who can deliver us back to Godhead and he functions as the *dikṣā* guru for ISKCON (Chapters 2, 5 and 6).
- 2) That GBC gurus such as BCS himself function only as *ṛtviks* or officiating priests (Chapters 1, 3 and 4).



Śrīla Prabhubāda - ISKCON's Source of Knowledge

During Śrīla Prabhubāda's physical presence, it was self-evident that Śrīla Prabhubāda was the source of all knowledge in ISKCON. If one wanted to consult "śāstra", one did so via Śrīla Prabhubāda's translations and commentaries. Thus, Śrīla Prabhubāda's books were read in ISKCON. That the source of knowledge in ISKCON must be Śrīla Prabhubāda is what we call the "Prabhubāda-Only Paradigm" or "POP". POP follows automatically from the fact that Śrīla Prabhubāda is ISKCON's Ācārya and supreme authority:

"The GBC (Governing Body Commissioned) has been established by His Divine Grace A.C. Bhaktivedanta Swami Prabhubāda to represent Him in carrying out the responsibility of managing the International Society for Krishna Consciousness of which He is the Founder-Ācārya and supreme authority."

(GBC Resolution 1, 1975)

Otherwise, if there was any other source of knowledge independent of Śrīla Prabhubāda that we could accept as authoritative, he would not be the "supreme authority".

IRM leads the way

In the last issue we had featured **Krishna Kīrti Dāsa ("KKD")**, who is a leading proponent of those who claim that only males, and not females, can replace Śrīla Prabhubāda as ISKCON's *dikṣā* guru. He has written an article called the "Buddhification of Śrīla Prabhubāda", in which he states the importance of the IRM in pushing the "POP" idea:

"Another important example of ISKCON's members accepting Śrīla Prabhubāda as the only source of legitimate knowledge is the paper titled 'The Final Order', by Krishnakant Desai. This paper continues to be the intellectual basis of 'rtvikism' – the idea that Śrīla Prabhubāda only wanted representative ācāryas called 'rtviks' to initiate on his behalf after his passing, not full-fledged dikṣā-gurus in his absence. Not only does 'The Final Order' extensively cite Śrīla Prabhubāda, it also explicitly rejects any counter-evidence from scriptures or ācāryas that Śrīla Prabhubāda himself did not cite."

He goes on to state that some senior ISKCON leaders also agree with this:

"it is also seen that some senior ISKCON leaders also reject sources from other scriptures and ācāryas in the same way that Krishnakant Desai rejected such sources in 'The Final Order.'"

False Buddha analogy

However, in the same article, KKD attacks this POP. He first quotes –

"According to the Buddhists' fifth principle, Lord Buddha is the only source for the attainment of knowledge. We cannot accept this" (Śrī Caitanya-caritāmṛta, Madhya-līlā, 9.49)

– and then adds:

"Now, a question here is that if we say that Śrīla Prabhubāda is the only source for the attainment of knowledge, are we not also making the same mistake as the Buddhists?"

However, in the same quote, Śrīla Prabhubāda explains exactly *why* we cannot accept that "Lord Buddha is the only source for the attainment of knowledge". Śrīla Prabhubāda states, which KKD also cites:

"We cannot accept this, for Lord Buddha rejected the principles of Vedic knowledge. One must accept a principle of standard knowledge because one cannot attain the Absolute Truth simply by intellectual speculation."

Thus, the reasons that Śrīla Prabhubāda gives for why we cannot accept that Lord Buddha is the only source of knowledge are:

- (1) He rejects Vedic knowledge;
- (2) One cannot get absolute truth by intellectual speculation.

But, neither of these points are applicable if one accepts Śrīla Prabhubāda as the source of knowledge in ISKCON, since he does not reject Vedic knowledge, nor is the knowledge he gives us based on intellectual speculation, if we accept it verbatim, without change. So this quote given by KKD has no relevance to accepting the POP in ISKCON.

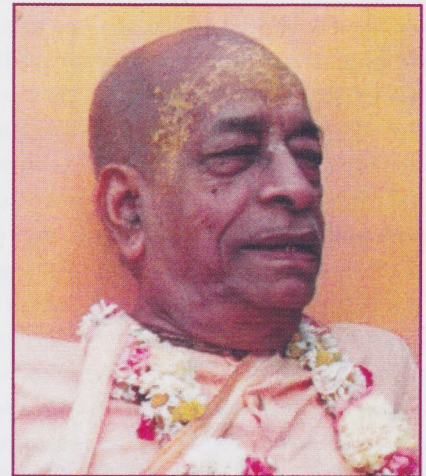
Śāstra understood via the guru

KKD's article continues by stating:

"Quoting Śrīla Narottama Dāś Thākura, Śrīla Prabhubāda says, '[...] The actual center is the śāstra, the revealed scripture. If a spiritual master does not speak according to the revealed scripture, he is not to be accepted. Similarly, if a saintly person does not speak according to the śāstra, he is not a saintly person. The śāstra is the center for all.' (CC Madhya-līlā 20.352)"

And then comments:

"Note that Śrīla Prabhubāda says that the śāstra is 'the center for all.' [...] So, it's not just Śrīla Prabhubāda. But the way is shastra, and sādhu and guru, and they must be understood in a harmonious way"



Śrīla Prabhubāda:
Śāstra understood only through him

Thus, KKD claims that "guru, sādhu and śāstra" means that we cannot just accept Śrīla Prabhubāda's teachings alone. But, Śrīla Narottama dāsa Thākura himself explains what "guru, sādhu and śāstra" means in practice:

"Narottama dāsa Thākura states that one has to ascertain the right path for his activities by following in the footsteps of great saintly persons and books of knowledge under the guidance of a spiritual master (sādhu-śāstra-guru-vakya)."

(SB, 4.21.28-29, emphasis added)

Thus, sādhu and śāstra themselves are understood only *through* the spiritual master, Śrīla Prabhubāda. Which leads us full circle back to ... POP!

In addition, Śrīla Prabhubāda, being the bona fide spiritual master, always speaks in line with śāstra and sādhu:

"Guru means who follows the śāstra and sādhu. So there are three, the same."

(Śrīla Prabhubāda Lecture, 30/11/76)

Thus, since the words of Śrīla Prabhubāda are **already** in harmony with śāstra and sādhu, by simply understanding his words, one is already understanding guru, sādhu and śāstra "harmoniously". Thus, there is no need to independently "verify" Śrīla Prabhubāda's words by consulting śāstra and sādhu.

Conclusion

We have not even covered many other evidences for POP, such as Śrīla Prabhubāda forbidding us to "jump over" him and consult the previous ācāryas and so on, which we have detailed in previous issues. POP is supreme and cannot be defeated for the simple reason that Śrīla Prabhubāda is the supreme authority for ISKCON!

Trying to Surpass Śrīla Prabhupāda

During Śrīla Prabhupāda's physical presence there was no question of someone in ISKCON writing a book to compete with Śrīla Prabhupāda's books. Such a thing did not happen. And thus the issue of such a competing book being promoted with the claim that it was superior to, or offered more spiritual "insight" than, Śrīla Prabhupāda's books did not even arise. Yet, as we have featured in previous issues of *BTP*, it is now becoming a trend for ISKCON devotees to publish their own, competitive versions to Śrīla Prabhupāda's translations and commentaries on the Vedic scriptures. Those who engage in such activity usually support the guru hoax in ISKCON, and thus falsely believe Śrīla Prabhupāda is now a "previous" *ācārya*, having been supplanted by the GBC gurus. However, even those who falsely believe this must still adhere to the following:

"If a previous *ācārya* has already written about something, there is no need to repeat it for personal sense gratification or to out-do the previous *ācārya*. Unless there is some definite improvement, one should not repeat."

(Śrī Caitanya-caritāmṛta, Madhya-līlā, 12.150, purport)

Consequently, since it states there needs to be "some definite improvement", it is not surprising that these competitors to Śrīla Prabhupāda's books are also claiming to "improve" Śrīla Prabhupāda's books and thus surpass him. And attempting to surpass Śrīla Prabhupāda is also forbidden, even if one falsely believes he is a previous *ācārya*:

"A writer of transcendental literature never tries to surpass the previous *ācāryas*."

(Śrī Caitanya-caritāmṛta, Ādi-līlā, 8.33, purport)

Thus, for example, HH Kādamba Kānana Swami ("KKS"), a GBC-elected *dikṣā* guru, wrote a book which he has subtitled "A Companion to Śrīla A.C. Bhaktivedānta Swami Prabhupāda's *The Nectar of Devotion*" and wherein he states that "*This book is a companion to Rūpa Goswami's book and provides more insight to the unique devotional experience of Śrī Caitanya Mahāprabhu and His followers*" (emphasis added).

We do not need any so-called "companion" literature to Śrīla Prabhupāda's *The Nectar of Devotion* since he has already given us the perfect commentary which contains everything we need to practise devotional service, and which does not require "more insight" from KKS:

"So we have published our *Nectar of Devotion*. So every one of you should read this *Nectar of Devotion* repeatedly. The whole substance of Vaiṣṇava philosophy and activities, everything is there. So every one of you read this *Nectar of Devotion* once, twice, thrice."

(Śrīla Prabhupāda Lecture, 23/6/70, emphasis added)

"Just like we have got this *Nectar of Devotion*, how to cultivate devotional life. [...] So there is everything."

(Śrīla Prabhupāda Lecture, 25/11/74, emphasis added)

And if this deviant activity was not bad enough, KKS reveals in his book's Introduction whom he used to derive his "extra" insight from:

"I have referred to translations of the Bhaktirasāmṛta-sindhu, specifically to the English translations of Bhānu Mahārāja and Bon Mahārāja".

Śrīla Prabhupāda said of the latter:

"I think that he has no actual spiritual asset [...] this Bon Maharaja may be considered as a black snake"

(Śrīla Prabhupāda Letter, 31/1/69)

Conclusion

Thus, KKS has simply compounded his offense of claiming he "provides more insight" to the already pure, philosophical expositions given by Rūpa Goswami and Śrīla Prabhupāda by consulting an unauthorised source. There is no need whatsoever to add *anything* to Śrīla Prabhupāda's translations and commentaries as they are already completely perfect and only require that one *read* them to become fully Kṛṣṇa conscious:

"So utilize whatever time you find to make a thorough study of my books. Then all your questions will be answered."

(Śrīla Prabhupāda Letter, 7/1/76)

"In my books the philosophy of Krishna Consciousness is explained fully".

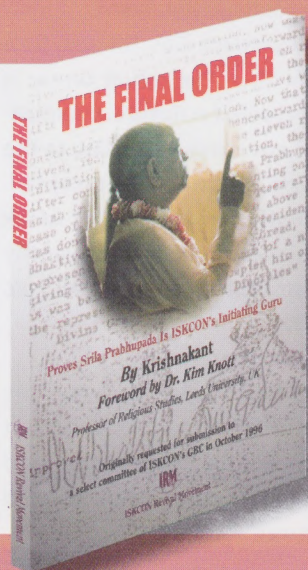
(Śrīla Prabhupāda Letter, 22/11/74, emphasis added)

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With Foreword by Professor Kim Knott, Head of Religious Studies, Leeds University, UK